

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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## "Whosoever Shall Call"

By Evangelist Joe Henry Hankins, D.D.

(Sermon preached at Claim Street Baptist Church Aurora, Illinois, October 12, 1943. Stenographically reported for The Sword of the Lord)

In the tenth chapter of Romans is our Scripture tonight. I want to read a few verses, the first 13 verses of the tenth chapter of the book of Romans.

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

"For I bear them record that they have a zeal of God, but not according to knowledge."

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

"For Christ is the end of the law for righteousness to every one that believeth."

"For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them."

"But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)"

"Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)"

"But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

"For the scripture saith, Whosoever believeth on him shall not be ashamed."

Now people ask me, "Is confession necessary for salvation?" I say it is in this way. The Lord said in the Scripture that if a man has really believed on the Lord, he will confess it: "Whosoever believeth on him shall not be ashamed." Brother, you let the love of God come into your heart and I would like to see you keep from confessing Him. You are going to tell it.

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."

"For whosoever shall call upon the name of the Lord shall be saved."

And that last verse is our text: "For whosoever shall call upon the name of the Lord shall be saved."

### All Need a Saviour Because All Have Sinned

There is one thing that every person in this world needs and that is salvation. Now there are many things that you might need that I would not need, and many things that you do not need that I need. But there is one thing that every person on earth needs and that is salvation. It makes no difference how good a person may be, nor how moral, nor how clean; that person needs salvation. For the Scripture says plainly that "all have sinned and come short of the glory of God." Why do people try to avoid the question and try to

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Dr. Joe Henry Hankins

## Expansion of Bob Jones College

We are glad to have from Dr. Bob Jones, founder and President, Bob Jones College, Cleveland, Tennessee, a resolution passed on April 4 by the Board of Trustees.

This college, wonderfully blessed of God, needs room for great expansion, and, God willing, great things are on the way for this Christian school and those it serves. We earnestly urge our readers to pray for God's guidance and prosperity in this serious matter. Here is the resolution in full.

WHEREAS the student enrollment of Bob Jones College has increased almost 200% since the school year 1940-41, and

WHEREAS year by year as the student enrollment has increased there has been a very definite improvement in educational efficiency, in student morale, and in spiritual tone, and

WHEREAS the College has constructed an average of one building a year for twelve years, having constructed three of its buildings during war years, and has also purchased a number of residences near the college plant, which are being used as college property, and

WHEREAS since the College is located just a short distance from the center of the town of Cleveland, Tennessee, it has found it most difficult to expand to accommodate its present enrollment and now finds it seemingly impossible to carry out its expansion plans to accommodate additional students, and

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## The Taming of a Wild Man

By Dr. Robert G. Lee, Pastor  
Bellevue Baptist Church, Memphis, Tennessee

(Preached at Evansville Rescue Mission, Evansville, Indiana, March 5, 1946. Mechanically recorded for The Sword of the Lord)

Mark's Gospel, the fifth chapter, the fourth verse, presents to us a vast verbal continent upon which we can always wisely pitch our mental tents and around which we can wisely gather the meditations of our hearts. There are three accounts of the taming of the wild man of Gadara given in the New Testament: in Matthew's Gospel, the eighth chapter, in Luke's Gospel, the eighth chapter, and in Mark's gospel, the fifth chapter.

Matthew's account is like a great storm in which there is intermingled the laughter of a child.

Luke's account is like the thundering of a great mountain torrent, near which larks sing.

Mark's account is like a huge organ whose lowest voice is a very soft whisper and whose loudest voice is thunder.

But all of these accounts are as vivid as the zig-zag lightning that tears the black vestments of the storm clouds into shreds.

### I. THE COUNTRY—"the Country of the Gadarenes"

The first thing I notice in this account of the taming of the wild man of Gadara is the country. "And they arrived at the country of the Gadarenes, which is over against Galilee." Jesus had just calmed a storm on Lake Galilee. Then He came over into the land of Gadara. On Galilee the tempest licked His hand and lay down at His feet and became very quiet. But over here in the land of Gadara there are tempests in human hearts. And sometimes I think a tempest in a human heart is harder for God to hush than a tempest of nature.

There were many people who worked in the land of Gadara, but I think the farmers who plowed their furrows and sowed their seed often did so with dread. There were many lovely flowers which God had painted and fringed with His glory, no doubt, in the land of Gadara. But I think many of them were not gathered to adorn houses.

In the land of Gadara people buried their dead, but I think sometimes the funeral processions were swift and the burials were hurried. Why? Because of the wild man of Gadara. I think that neighbors sometimes visited their friends in the land of Gadara, but I think also that their conversations were sometimes filled with comments about the wild man there in their countryside. I am sure that in that country the roads that led down to the sea were very beautiful for human feet, but not many people trod them without protection. I think, too, that in that land the stars were very bright above the people where God had swung His net of stars across the sky; but I think not many people paused long to look toward them and meditate upon their beauty. And not very many people

paused long, not even the lovers, to gaze upon the moon which blossomed like a yellow jonquil in the great garden of the stars. I think the meadows of the Gadara land were carpets of green grass, embroidered with flowers of many hues by the golden fingers of the sun. I think, too, that there were trees which, with their shade, invited people to escape the heat of the sun of the noonday time. But I think that not many picnics for little children were held in those meadows, and not many people without fear stopped very long to receive the comfort of the shade of the tree when the noonday sun was terribly hot. Why? Because of the consternation in that country.

Think a bit on—

### II. THE CONSTERNATION—"A Certain Man, Which Had Devils Long Time"

What was the consternation in that country? It was a wild man. Matthew describes him as a man "exceedingly fierce" and said that nobody passed by the tombs where he stayed most of the time. They detoured the tombs. Mark tells us that this man was a man out of the tombs, a man with an unclean spirit, a man no man could tame, a wild man, a man crying out night and day as he rambled in the mountains and in the countryside and in the tombs. Mark tells us that he was a man who was cutting himself with stones. But Luke tells us that he



Dr. Robert G. Lee

was a man who had devils a long time, a man who wore no clothes, a man who would not dwell in any house, a man who had been bound with fetters and chains, a man who brake the chains, a man driven of the devil into the wilderness.

The torment of little children's minds was thoughts of the wild man of the countryside. So many times the hearts of the women were troubled lest this man with vicious hands lay hold upon them in their homes or as they went about their errands in the country. The worst fears of some men were that this wild man should suddenly come upon them.

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## MANY FINDING CHRIST THROUGH SWORD LITERATURE

By Viola Walden, Secretary to Dr. Rice

Again we rejoice in God's blessings on us in March. We keep a very accurate account daily of those who are reported to us as saved through our literature, and in adding them up, we find the following:

Three through the article in The Sword of the Lord, "The Scarlet Sin and the Roads That Lead to It."

Eighteen through the booklet, "What Must I Do To Be Saved?"

One through the booklet, Heaven.

Three through the booklet, Religious But Lost.

Four through sermon in The Sword of the Lord by Dr. Joe Henry Hankins, "Who Cares If a Sinner Goes to Hell?"

One through the booklet on the Dance.

Four through Rev. William H. Rice's sermon in The Sword of the Lord, "A Fool's Last Night on Earth."

And one did not say which message led to his salvation.

A total of forty during March wrote that they accepted Christ as a result of our literature.

When we consider how many thousands of copies of the literature were distributed, then it seems there should have been more. We trust there were.

We share with you some of the good mail.

"Baltimore, Maryland  
"March 6, 1946

"Dear Brother Rice:

"I feel that I must add a postscript to the enclosed statement that I claim and trust Jesus Christ as my Saviour."

"Thank you for making this booklet available; otherwise I would not have known true happiness and renewed hope . . .

"Sincerely,"

(Signed) (Mrs.) L-K—

"Bellefontaine, Ohio  
"March 12, 1946

"The Sword of the Lord:

"Please find enclosed \$2.00 for  
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## "Whosoever Shall Call"

(Continued from page 1)

convince themselves that they can get to Heaven without salvation, when everyone of them knows that he has sinned. Even if God had not said so, they know it just the same. Where is the person of normal mind who is not conscious of the fact that he is a sinner? Even little children know it. Their own little hearts tell them. Even the most savage heathen and most ignorant Hottentot in Africa—something tells him in his heart that something has separated him from God. That is why they make their pilgrimages; that is why they make their sacrifices; that is why many of them go to the extent of making burnt-offerings of their own children. Something deep down in their hearts has told them that sin has separated them from their God. So we all need to be saved because we have all sinned.

A person asked me once, "Why do you keep on saying, 'Ye must be born again?'"

I said, "Well, I will give you two reasons. D. L. Moody said, 'The reason I keep repeating, 'Ye must be born again,' is because 'Ye must be born again.' The second reason is, God said so and that settles it. There is no argument about it. The Lord Jesus Christ said, 'Except a man be born again, he cannot see the kingdom of God.' And if words can express a thought clearly and concisely, nobody can mistake what Jesus meant when He said, 'Ye must be born again.'"

Talk about your morality. What have you to commend you to God? You are a sinner and know it. I have done my utmost all my life to live a clean life. I was taught by old-fashioned parents that their boys ought to be as pure as their sister and when I led my wife to the altar I was nearly twenty-six years of age, and I was just as clean morally as she, as clean as my precious mother. But, after saying all that, I look into my life and I find there is plenty of sin there. There is not one of us who can boast about his morality. Who would be willing to sit here and have his life put on a screen and let this congregation see it all, see the innermost thoughts and secrets of his heart and life? You could not stand it. We have nothing to commend us to God. No wonder Isaiah said, "We are all as an unclean thing, and all our righteousnesses are as filthy rags." No, we had just as well admit it. We are so deeply conscious of it. If we are honest, we will admit that we need a Saviour for our sins. And, bless God, we have one. Listen to the Word of God, "Thou shalt call his name JESUS: for he shall save his people from their sins." Oh, how I thank God for Jesus!

### Need to Be Saved Because Death Is Certain

Not only do we need a Saviour because we have all sinned, but we need to be saved because we are all going to die one of these days. I know that people do not like to think about death. You know, we try to camouflage death, try to cover it up. The undertaker does everything in his power to try to camouflage it. He takes the body of the dead, paints it up, smooths out the wrinkles, fixes the hair, dresses up the corpse, paints the lips, puts rouge on the cheeks, and people come by and say, "She looks as natural as life itself." But, brother, she is dead. Then you go out to the cemetery—they do not do as they used to

do when I was a boy, when the neighbors would bring the casket out to the old country graveyard in the wagon, then take it out and lower it down into the ground; take shovels and, while all stood around, shovel the dirt in onto the top of the box. I think it is a pretty good thing sometimes to do that. Oh, we try to cover it up, to camouflage it; but why not bring home to the hearts of people the reality of the thing which we cannot escape. We are going to have to face it. As I stood there in the old country church graveyard and saw men shoveling dirt from a new-made mound and hear it rumbling on the box in the bottom, I was just a little country boy, but something gripped my heart about the awfulness of death. I tell you, we are going to have to face it. And it is a terrible thing to think about facing death without Christ, without hope; dying in your sins, a Christless death.

When I was in a meeting in north Texas a man came down the aisle to confess the Lord. He was pale and weak. He looked almost like one who had come from the dead. When he came down to make his confession of Christ, he said, "May I say a word?" I told him yes. He turned to that crowd of people and said, "You all know me. I was born and reared in this community." (He was a man then past forty years of age.) He said, "All these years you know that I have been depending upon my morality and my good works and my character. If I do say it, I call you to witness who have known me from childhood, I have lived an upright life, I have been honest; I have paid my debts and treated people right, and I have been living the best I knew how by the Golden Rule. I have told you, many of you, that that was my religion and that it was going to get me to Heaven. Listen, folks, about three weeks ago the doctor stood by my bedside, looked into my face and said, 'Jim Ragsdale, is your house in order?' I said, 'What do you mean, doctor?' He said, 'I mean, Jim Ragsdale, that you are going to die today. Are you ready to meet God?' When that doctor told me that, I turned my face to the wall and the lights went out. Everything went black. Everything went as dark as midnight and I reached out in that awful darkness for something to hold on to; and there wasn't a thing." And he said that in that awful hour he cried to God and said, "O God, if you will hear me and give me another chance, I will confess Christ before the world." And he said, "God heard my cry, and here I am to make good my promise." And then he said, "Listen, folks, morality may do to live by, but I want to tell you that when you turn your face toward the wall and the lights go out, and you face that awful darkness and reach out for something to hold on to, you will realize then that you need Jesus, and that nothing else will do."

Hear me! You are coming to the end some day. You need salvation. You need Jesus.

### Need Salvation Because All Must Face God

Then we need salvation because everyone of us is going to have to meet God face to face. When you stand before God, you are going to be just as much alone, my brother, as if you were the only person that ever lived on the earth. It is going to be an individual matter. It is not going to be a "crowd" proposition then. You may lose yourself in the crowd now; you may be swept on by the crowd now; you may hide yourself behind the hypocrite now, but

brother, when you face God you face Him as a lone soul. You know, that is a serious thing to think about: face the God that you have shut out of your life; face the God that you have refused to bow the knee to; face the God that you have lived in rebellion against; face the God whose name you have taken in vain with your lips; face God to give an account of every idle word that you spoke; face the awful wrath of God which will devour the adversaries. You are going to have to meet God.

I was called to a home in Texas when I was pastor, where an old father, seventy-six years of age, had died suddenly during the night. He was well and healthy the night before. He was living with his daughter, had eaten a hearty supper and gone to bed. And in the night he went to sleep never to wake up. I was sitting on the porch talking to the four sons. I remarked that the way their father went was a wonderful way to finish life's journey. For seventy-six years he fought a good fight for the Lord and had been a wonderful Christian and then to just lie down and go to sleep and wake up in glory. The youngest son looked at me startled and, with a look of horror in his eyes, he said, "I hope to God I don't go that way." I said, "Why, Red?" And he said, "Simply because I would like to have a little warning; I would like to know when my time has come. There are some things I would like to put in order." I said, "Red, no man in this world can afford to live one single day without his house in order. For God is under no obligation to give you any warning. God has been fair with you. God has told you the truth. He has given you warning after warning all your life to get ready. He is under no obligation to give you time to get ready. And you may have to meet God without a moment's notice."

What about it? Many a person has gone out to meet God without a moment's notice.

One Sunday morning in Little Rock, Arkansas, a young man came to teach a class, a young men's class in that Sunday School. He said to that group of young men that morning, "Say, boys, we are not working tomorrow. What do you say that we all go fishing? I have a trailer and plenty of camping outfit, with fishing tackle. Let's go down to the lake tomorrow and have a big time. We will take our bathing suits along and stay on the lake all day and fish and swim."

Next morning early they loaded that trailer and went over to Hot Springs to Lake Catherine. All day long they fished and swam and had a big time. While getting supper ready late in the evening some of the boys said, "Warren, we are going to the little store to get a coke." They went and had on their bathing suits. They walked down the shore to the little store and lingered awhile. Soon a young man came along in a big motor boat. He was passing, going by the island where they were camped and asked the boys if they wanted to hop in and ride. Down the lake they went. When they got close to the island the driver of the boat said, "I had better not go any nearer as the water may be shallow." The boys said, "We can all swim and we've got on bathing suits." So out in the water they

went, the three of them. But one of the boys did not come up. The other two boys swam around looking for him. After awhile they saw him down underneath the water. One of the boys dived down and got the drowning boy by the hair. When he got him up near the surface the boy was struggling so that he had to let him go. Then both boys dived down and did their dead-level best to bring him out but they finally had to let him go. They swam on to the island to tell the story. A call came in to Little Rock that this young man had drowned in the lake. They fished the body out and I held his funeral. Those two boys who tried so desperately to rescue him, were both unsaved young men. This boy who went down was a Christian. After the funeral I stood in the front of the funeral home with one of these boys on either side. One was a great big tall blond and the other a little brunette, I said to the big tall fellow, "Do you know what I have been thinking about ever since I got word about Bill going down in the lake?"

He said, "I guess I have been thinking about the same thing, Brother Hankins, I have been thinking about how easy it might have been me instead of Bill. If it had, I would be in Hell, and you could not have said about me today what you said about Bill."

I said, "Well, what are you going to do about it?"

He said, "I am going to get right with God, that is what I am going to do. Right here and now I am going to give my heart to Christ. And when He calls, then I will be ready."

I turned to the other boy and said, "What are you going to do about it?"

He said, "I settled it while you were preaching Bill's funeral."

One of them wrote a friend these words from a battlefield, "I do not know when my number may come up; it looks like it might come up any day; but if it does, you can know you will meet me in Heaven."

Oh, friend, you need God! You need salvation. That is what men need.

### The Only Way to Settle Where You Will Spend Eternity

And you need salvation because it is the only thing that determines where you are going to spend eternity. Nobody will ever stand before God in peace unless he is born again. So it is the one thing and the only thing that determines where you will spend eternity. Don't let the devil make you think it is hard to be saved. It is easy to be saved. That is one of the devil's lies. The devil tells you it is hard to be saved because he would like to get you confused. And if he gets you to thinking it is a hard thing, then you may never try it. The devil will not

only tell you that; he will tell you that it is hard to live a Christian life. Now the devil is a liar. My Bible says, "The way of the transgressor is hard." The devil says the way of a Christian is hard. You know, some of us Christians sometimes slander the Lord in our testimony by getting up and saying what a hard time it has been living for the Lord. Brother, I am having the best time I have had in my life serving the Lord. You talk about joy; I did not know what it was to be happy until I cut loose for the Lord. No, the service of the Lord is happy. His yoke is easy, and it is pleasant and glorious. The way of the transgressor is the hard way.

I will never forget some years ago when they executed the arch criminal, Gerald Chapman. Many of you will remember about him. He was then the most notorious criminal in the United States. It came out in the Associated Press that, as they led him to the electric chair, the warden said that as that man made his death march that night, he heard him repeating something over and over to himself. He could not understand it but stepped up closer where he could catch what he was saying. As he was making his death march to the electric chair that criminal was saying, "The way of the transgressor is hard, the way of the transgressor is hard."

No, it is not hard to be saved. It is not hard to live for Christ either. It is wonderful. And it is easy to be saved. If God loved you enough to give Christ to die for you don't you know He wants to save you more than anything on earth? Then is God going to make it hard for you to be saved? Why no. Listen to the text: "Whosoever shall call upon the name of the Lord shall be saved." Paul said—"Say not in thine heart, who shall ascend into heaven? (that is, to bring Christ down from above)." Why, it is not something difficult. It is not something high and difficult to attain and to reach. And do not say, "Who shall descend into the deep? (that is, to bring up Christ again from the dead.)" It is not something that hard. It is not something deep and mysterious which you cannot understand. He said, "The word is nigh thee, even in thy mouth, and in thy heart." What? Yes, you speak the word yourself that decides your salvation. It is right in your mouth. What is it? "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth con-

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### THE SWORD OF THE LORD

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Evangelist Robert J. Wells, Th.D.  
Associate Editor

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# The Taming of a Wild Man

(Continued from page 1)

The worst problem and burden of the whole country was this wild man who was the consternation of the country of Gadara.

Blacksmiths made chains; and I think sometimes they held up the chains they made and said, "These will hold him!" The rope-makers added some extra strands to their ropes and with a glad gleam in their eyes said, "We have made some ropes now he can't break!" But whether they bound him with chains or whether they tied him up with ropes, no matter how strong the ropes they made, they had a repetition of what Samson did before Delilah when she said, "The Philistines be upon thee, Samson!" and he brake the ropes that bound him as though they were a single thread. The consternation of the country was this wild man of Gadara.

The Book says that he was crying out night and day in the tombs and wherever he went. Sleep was sometimes very heavy upon the eyes of many people in that country. But their sleep was sometimes broken or made fitful or disturbed by the unearthly cries, cries that had in them the shriek of a man in the throes of a wild nightmare of a disordered brain or in the delirium of a devil-dominated heart and body. I think that in his blood-curdling cry there was the adder's hiss, the coyote's howl, the tiger's snarl, the wolf's growl, the wild boar's grunt, the mad bull's bellow, the maniac's moan, the wounded eagle's scream, the whippoorwill's mournful wail, the hungry lion's roar, the plague-carrying rat's squeak and shriek, and the horrible puff and breath of the death adders. The unhappy sufferer, the wild man of Gadara, was under complete domination, body and soul, of the devil. Mark says he was cutting himself with stones. He had cut his arms. He had cut his face. He had cut his legs. He had cut his body. From forehead to fingertips, from head to foot, from throat to toe, from shoulder to foot sole he bore the marks of the stones with which he gashed himself as he went crying night and day in the tombs—and elsewhere.

Sometimes we have found that people are just as unreasonable toward themselves today as was this wild man of Gadara. He cut himself with stones which he had picked up here and there. Just as unreasonable are many people today who cut themselves with liquor bottles and cocktail lounge-lizard association and the wine cup, the people who feed themselves the mud of false philosophy and stab themselves with the products of atheistic pens and break their mental teeth on biological stone pies and give themselves spiritual indigestion by swallowing the arsenic of sociological sardines. That is what we find.

No doubt at a distance sometimes people held up clothes for this naked man who would not stay in any house and whom the devil had driven to the wilderness. But he spurned the clothes. Maybe people sometimes put some clothes down on a boulder or on some bush, hoping that he would see them and put them on. But clothes were something he despised, something he scorned. He would not put them on. Always he went around naked, cutting himself with stones. What a ghastly sight he must have been, bloody, gashed, naked, wild, crying out everywhere! I think, too, that sometimes when the officers had arrested him, before they bound him with chains or tied him up with ropes, they put clothes on him. But he would break the ropes asunder and snap the fetters that bound him and tear the clothes to shreds and run away naked, crying and picking up stones and cutting himself.

Dr. Warburton in his book, *The Crescent and the Cross*, says, "On descending from the height of

Lebanon, I found myself in a cemetery, where sculptured turbans showed us that the village was Moslem. The silence of the night was now broken by fierce yells and howlings which, as I discovered, proceeded from a naked maniac, who was fighting with some wild dogs for a bone.

"The moment he perceived us, he left his canine companions and bounding along with rapid strides, seized my horse's bridle and almost forced him backwards off the cliff." Wild men were still in the land of Gadara when Dr. Warburton went through.

Notice that the Bible says he was "cutting himself." The devil today is exercising fearful power over many hearts and souls, urging them into self-dishonoring and self-destroying habits of life. He still rules many with a rod of iron, goads them on from vice to vice, from profligacy to profligacy, making them little better than self-murderers, rendering them as useless to their families, as useless to their churches, and useless to humanity, and useless to their community as though they were dead and not alive. Who and where is the faithful minister who could not put his finger on many such cases? I certainly can.

Give thought now to—

## III. THE CONTACT—"There Met Him a Man"

I am thinking next of the contact that was made. I read that "when he was come out of the ship there MET him a man." Some people meet folks who are not good for them to meet. It was a terrible thing for Anthony to meet Cleopatra, the beautiful adder coiled upon the throne of the Ptolemies for whom he basely forsook the battle of Actium.

It was a terrible thing for Samson when he met Delilah. It has been a terrible thing for many people when they have met some other people in whom the Spirit of God was not. But it was a glorious thing for this man to meet Jesus. "And when he came out of the ship there met him a man." Here was darkness meeting light. Here was pollution meeting God's purity. Here was devilment meeting divinity. Here was Satan's soot meeting God's snow. Here was sewerage meeting sanctity. Here was foulness meeting fragrance. Here was one from tombs of earth meeting one from the throne of Heaven.

He did not run away from Jesus; he came TO Jesus. And here you see another consternation, one that makes you to be filled with reverent awe. You see one who had made all others afraid now himself afraid—afraid of Jesus. He said, "What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not." The man possessed of this evil spirit naturally looked upon Jesus as a tormentor—and he was afraid of Jesus. That is the attitude of every natural man toward Jesus always. Many today seem to think that Christianity is a kill-joy and that if you become a Christian you must wear a face long enough to eat cream out of a churn and put crepe on your ears and go around with clogs on your feet and dress up in sackcloth and carry a bag of ashes and put them on your head ever and anon. What a false con-

ception that is of Christianity! Many seem to imagine that to become a follower of Jesus means to leave behind everything in life that is pleasant and of value. They seem to have no ears for Paul the apostle who said, "Rejoice . . . and again I say, Rejoice." They seem to be deaf to the significance of the teaching of Jesus in John 15:11 where He says, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Does that sound like a funeral procession with a hearse with creaking wheels? I think not.

Yet there are people who seem to think that to take Jesus as Saviour means to sign your death warrant and put yourself in some penitentiary of gloom. Their fingers weave crepe only on the looms of life. Their hands strike only dirges on the harp of life. Their voices are lifted only in lamentation. Their faces are framed with frowns. They paint the whole landscape black. They are leary of laughter. They are connoisseurs in complaints. They have never learned that "a merry heart doeth good like medicine." They have never learned that the laughter God gives is worth a million groans of the devil in any market, or a million anything that the devil can give. Yet so many people have a false conception of Christ and they look upon Jesus as one who stifles every song, who subdues all the birds, who silences all music, who turns the pictures to the wall, who withers all flowers, who mars all colours, who confuses all beauty, who chills all joyful temperatures, who takes all salt out of bread, who takes all crystal out of the water, who takes all the melody out of music, who takes all the fruit out of the orchard, who takes all the strength out of soil and all the water out of the wayside well. That is the way some people look upon Jesus Christ. What a tragedy it is when people so do! There are some who despise Jesus as One who would drape the whole world in mourning and who assume that the way to be happy, to get the best out of life, is to keep as far away from Jesus as possible.

You know the devil has been the greatest slanderer the world has ever had. Of course he has a lot of kinfolk, but he has been the greatest slanderer of all. He slandered God to man first. He went to Eve, as you read in the third chapter of Genesis, and said, "Has God said you should not eat of every tree of the garden?"

"And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes will be opened, and ye shall be as gods, knowing good and evil."—Gen. 3:2-5.

The devil said, "Ye shall not surely die. God is just jealous of the faculties He has given you. He doesn't want you to eat of that tree because He knows if you do you will know about as much as He does, you will be gods." He

slandered God to Eve and to Adam.

Then sometimes he slanders man to God. The devil presented himself before God. God said, "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth Thine hand now and touch all that he hath, and he will curse Thee to Thy face."—Job 1:6-11. He slandered Job to God. That is the way the devil does today.

Here was this man under the domination of the devil. His mind had a cloud on it. Vitiating had laid hold upon his faculties, and he was blinded to the real worth of Christ Jesus and to the things that Jesus gives. But when he knew Jesus, really knew Him, he found out how wondrous the Christ is, beyond all words to describe. It is such a sad thing when you know how "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." There is a lot of ignorance today that goes under the guise of scholarship. There are people who have academic splendor and luster who do not know anything about spiritual joy and power. A man sometimes can be a Ph.D. degree fellow and be just like a little child tottering around in the kindergarten, asking all sorts of questions, when it comes to spiritual things, and not understanding the answers that are given to the questions when he hears the answers. How blind some people are when it comes to spiritual matters!

Two farmers up here in Kentucky wanted to take a little trip on a train. They bought tickets and got on the train. When they got in there the fruit butcher

came around selling fruit. He came through the train selling bananas. The farmers bought a banana each. One of them took his banana and peeled it down a little bit and took a big bite and began to chew on it. He swallowed a little bit of it and about that time the train shot into a tunnel. He turned to his pal and said, "Say, Jim, have you eaten your banana yet?"

"No, not yet," answered his friend.

"Well, don't eat it; it will make you as blind as a bat. It will make you as blind as a bat!"

There are a lot of people in the world who have just as little understanding of spiritual things as that dear old farmer had about eating the banana or about the tunnel through which the train rushed. That is one of the sad things in this world. I want to ask you a question: What is a man profited in this world if he knows all about botany and does not have in his life the beauty of Jesus, the Rose of Sharon? What is a man profited if he can look through a telescopic lens and talk to you about astronomy if he does not know Jesus, the Bright and Morning Star, and Jesus the Sun of Righteousness with healing in His wings? What is a man profited if he knows all about the ages of the rocks and does not know the Rock of Ages? What is a man profited if he knows all the wonders that chemicals can accomplish and yet knows not how his sins are taken away by the blood of Jesus Christ, the Lamb of God slain from before the foundation of the world?

Give attention now to—

## IV. THE COMMAND—"Come Out of the Man"

We notice that after this contact, after this wild man met Jesus, there was a command. Jesus said unto the devil, "Come out of the man." And he came out. The One who touched blind eyes and made them see; the One

(Continued on page 4)

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# The Taming of a Wild Man

(Continued from page 3)

who touched deaf ears and made them hear; the One who touched twisted limbs and made them walk; the One who touched twisted, withered hands and made them whole; the One who touched lepers and made them clean; the One who touched crazy men and restored their reason; the One who touched dead people and restored them to life — that same One gave a command to the devils in the man, and they came out. The One who hushed storms into peace on Lake Galilee hushed the storm in this poor man's heart, in this wretched man's interior. Christ gave command and the devils gave up their habitation in this man. Jesus said to him, "What is your name?"

"Legion," was the quick, wild-toned answer.

"Legion! [There are many of us]." And Jesus cast them all out. Jesus always does a complete job. He does not forgive some of our sins and leave some unforgiven. If I thought Jesus had forgiven some of my sins and had not forgiven some others, I do not think I could be very happy. I do not think I could feelingly sing:

"Tis done, the great transaction's done; I am my Lord's and He is mine."

God does not say, "I will go with you part of the journey." He says He will go with you all the way. He does not say He will put His shoulder next to yours until the burden gets pretty heavy and then leave you with the load by yourself. He does not say He will go with you until the hill gets steep and then leave you by yourself. He does not say He will go with you until you come to a deep river and then let you get across the best you can. He does not say He will go with you to the furnace door and not go in the furnace with you. He says, "I will be with you in the deep waters and they shall not overflow thee; and in the fiery furnace and it shall not burn you; and up the hill and you will climb it with Me; and along the road and we will have sweet companionship together." When He forgives, He forgives all of our sins. When He saves, He saves fully. When He guides, He guides to the end of the way. When He fed the people on earth He had plenty for all of them and had plenty left.

Our Lord's power over the devil is something that ought to cheer us greatly. Without our knowledge of His power over the devil we might sometimes well despair about our salvation, about our victory, and about Heaven. To know that we have an invisible spiritual enemy near us who will trip us up and bind us and blind us and lead us into wrong paths and into wrong places, to know that we have one who is laboring night and day for our destruction, would be enough to crush out every hope if we did not know that we have a Protector about whom we can say:

"What a Friend we have in Jesus!"

All our sins and griefs to bear!"

(All of them; not just some of them.)

"What a privilege to carry Everything to God in prayer!"

(Some things? No. But everything.)

"O what peace we often forfeit,  
O what needless pain we bear,  
All because we do not carry  
Everything to God in prayer!"

Jesus is stronger than the strongest. He is stronger than the armed man who is ever warring against our souls. We can look to Jesus and say, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword . . . Nay, in all these things we are more than conquerors through him that loved us."

Be not confused now when I ask you to consider—

**V. THE CONFESSION, THE CHOICE, THE CONSENT, THE CHOKING—"They Besought Him." "Into the Swine." "He Suffered Them." "The Herd Choked."**

Now some words beginning with "C" rush upon my doorstep, my mental doorstep, and ask entrance into my mental house. They are confession, choice, consent, and choking. Those four words are a cluster of significant words.

Notice first that Jesus said, "What is thy name?"

He said, "My name is Legion: for we are many."

Then in the next verses we read: "And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea."

You see here the confession, the choice, the consent, and the choking.

What was the confession? It was the confession of the devils themselves. Those malignant spirits besought Jesus that He would "not torment" them, that He would not send them out of the country, that He would "not command them to go out into the deep." There they confessed Christ's supremacy over them. Mighty as they were, they felt themselves in the presence of One mightier than themselves. Full of malice as they were they could not even hurt the hogs of the Gadarenes until our Lord granted them permission. The devil con-

fessed that though he is strong, Jesus is strongest; and that is a glorious confession.

Then notice the choice. They said, "Send us into the swine." What does that teach us? It teaches us that the devil's second choice is a hog. He will live in me if I will let him. If I kick him out, he will go to the hogpen and be perfectly happy. He will live in the loveliest woman in the world if she will let him. If she kicks him out, and guards her door against his coming back into her personality, her life, or her life house, he will go to the hogpen and lie down with the muddy, lousy, grunting, sloppy, filthy hogs and be perfectly at home. Isn't it a shame that people with lovely personalities, with educational advantages and all the other advantages that we have in this world would give guest room in their lives to the devil whose second choice is a hog?

I remember some years ago I went across from Green Cove Springs, Florida, to Gainesville to address the students of the university. A young man, a sweet, good old country boy drove me about thirty miles through the sand dunes and sand places until we got to the lovely highway. Everywhere I looked—here on my right and there on my left—were the long, lean, lanky razorback hogs. They looked like animated corkscrews that would starve to death if they did not find something to eat within the next half hour. I said to the young man, "What do you call these hogs?"

He said, "Razorbacks."

I said, "What are they good for?"

He said, "Sausage."

I said, "Well, when do you know when to kill them?"

He said, "Pick them up by the ears. If their snouts go down they are not ready; if their hindquarters drop, they are ready — kill them!"

I said, "Why, you have made me change my subject. I was going to talk to the students on something else; but I have decided I am going to talk when I get over there today on "The Devil's Second Choice—a Razorback." I did talk on "The Devil's Second Choice—a Razorback," using this very passage of Scripture which I read to you a bit ago.

A young man, a big, tall, strapping, broad-shouldered young fellow, came to me with his eyes all agleam. When he shook hands with me it was like laying hold of

the tail of a live fish. He said, "You were talking about me, weren't you?"

I said, "Well, if you were down in that hole, I was shooting in it. Don't blame me for your being in there."

He said, "I am the fellow, one of the fellows, at least, that you have been talking about who has given guest room in his heart and life and body to the devil whose second choice is a hog; and today I am kicking the devil out. I am never going to let him have guest room in my heart or body or life again." That was worth a thousand-mile trip through jungles and cactus plants — to hear him say that with grim earnestness and daring determination.

Do you give guest room in your heart and life and personality to the devil, whose second choice is a hog, who will sit down with you at your table, lie down with you in your bed, or walk with you in your car, and who, when you run him away, will go out to the hogpen where he can get in a hog, where he can get in the dirt and filth? Do you give guest room in your life to a devil like that? Then surely you must confess that if you have one brain cell left it is not functioning very well.

Notice the consent. Mark says: "Forthwith Jesus gave them leave." Luke says: "And he suffered them." Matthew more pungently says: "And he said unto them, Go." And we find the hogs running down the steep place violently and falling into the sea where they perished in the waters.

They were choked. That was the word Luke used. "The whole herd of swine ran violently down a steep place into the sea, and perished in the waters." They

were choked in the waters. There the hogs were; they were choked in the sea. Follow me now as I speak of—

**VI. THE CHATTER — They Told It.**

The next thing I notice about the taming of the wild man of Gadara is the chatter. "And they that kept them (the hogs), fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils." Mark says they "told it in the city, and in the country." Luke says they "told it in the city and in the country." Matthew says they "told every thing." There was chatter, chatter, chatter; talk, talk, talk; tongues wagging in the stores, in the windows, in the doors, on the streets, in men's workshops. People were talking about what had happened. Folks had lost their hogs! They had gained a man, but they had lost their hogs! Chatter, chatter, talk, talk, talk! Oh, these tongues! I do not know whether rumor went any faster in those days than it does now. If it did it certainly was a fast thing, because the fastest runner in this world today is rumor. I used to run the hundred-yard dash myself in a favorable number of seconds. I ran the half mile in one minute and fifty-seven seconds. People said I could run pretty fast. But nobody in this world ever ran as fast as rumor runs. It is the fastest runner in all the world. So here was rumor run-

(Continued on page 5)

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## The Taming of a Wild Man

(Continued from page 4)

ning everywhere. There was talk, talk, talk; much chatter, much comment, much criticism; tongues were wagging, wagging! And there wasn't anybody to say any good thing about Jesus. Wicked were their tongues! Wicked whippers became as a roar of a mountain lion in rage.

It was Artemidorus who said to Caesar when he wrote him a note on the way to the senate chamber, where later he died with twenty-three dagger wounds in his body: "There is but one mind in all these men, and it is bent against Caesar. If thou beest not immortal, look about you." There was but one mind in all these men of Gadara, and it was bent against Jesus. They were determined that they would do something about it, and they told everything everywhere. Oh, these tongues of men, of women — wicked tongues, sometimes "set on fire of Hell."

A man died, and the preacher said to his little son: "What were your father's last words?"

"Pa didn't have any last words. Ma was with him until he died," the little lad answered.

Sam Jones used to say that some people had a tongue long enough to sit in the parlor and lick the skillet in the kitchen. If he were here today he could say some people have a tongue long enough to sit in Memphis and lick a skillet in Evansville. Tongues have grown, I think, a whole lot since Sam Jones' day. Or—have they? Whether they have grown very much in comparison with tongues in the days of Gadara, I do not know; but I do know that James in his epistle says, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

I saw a picture the other day of a rattlesnake. The words above this picture said, "A rattlesnake can strike and recoil in less than one-half second!" And a rattlesnake looks just like a tongue sometimes. Tongues in Gadara began to wag wailingly: "We've lost our hogs! We won't have as much sausage now! We have a new citizen, but we don't care about having a new citizen. We want our swine!"

Consider now—

### VII. THE CHANGE—"Sitting, Clothed, and in His Right Mind."

Notice the change. I wish I could talk a long time on that. "They come to Jesus, and see him that was possessed with the devils, and had the legion, sitting, and clothed and in his right mind." There is the change, isn't it? And what a glorious change it is! There was a change in body. His body was no longer a habitation of devils. There was a change in mind. His spirit had been regenerated. "Sitting," not running around wildly. Completely cured. He is not now a pot of water boiling furiously, but like water in a cut glass bowl, cool and clear. "At the feet of Jesus." No longer an inhabitant of tombs. Clothed—no longer naked. Dressed—not denuded. Quiet—not quarrelsome. Calm—not crazy. The stormy sea is a calm. The cyclone

has died to a whisper. The thorny yoke has changed to a fruitful yoke. The snarling mouth has been filled with praise. The clenched fist is now an open palm. The eyes of fury are now eyes of faith. The heart that was a council chamber of devils is now a throne room of angels. The fettered man is now the free man. The fierce fiend has become a gentle friend. The chained one is now chainless. The frowning and fretful one is now the smiling one. What a change!

"From home and friends the evil spirits drove him

Among the tombs he dwelt in misery;

He cut himself and demon pow'rs possessed him,  
Then Jesus came and set the captive free.

"So men today have found the Saviour able,

They could not conquer passion, lust and sin;

Their broken hearts had left them sad and lonely,

Then Jesus came and dwelt himself within.

"When Jesus comes the tempter's pow'r is broken;

When Jesus comes the tears are wiped away.

He takes the gloom and fills the life with glory,

For all is changed when Jesus comes to stay."

Sometimes I think of the wonders which chemistry brings to pass. I think how people can drop mercury into naphthalene and change it into phthalic acid. I think how people can take one and one-half grams of that new chemical that has been invented, or "gotten born," as some one expressed it, and disinfect two and a half billion gallons of water, a lake a mile long, two thousand feet wide, and thirty feet deep, for five years! That is a change that man can bring in foul water by using one and one-half grams of a certain chemical.

I know how people have run streams into deserts that were barren—and made those deserts to blossom like a rose and to bear fruit like a great orchard.

I have in my house an alnico magnet which I sometimes use when I address some of these skeptically-minded people who say that the miracles were fakes, that they are not facts, that the miracles were just stories handed down from a toothless grandfather to a toothless child—with exaggerations. That magnet is called the ALNICO magnet because it is composed of three non-magnetic metals — aluminum, nickel, and cobalt. Taken separately all three metals are non-magnetic. Put together they make one of the strongest magnets in the universe. What a change!

Think of the change that has been brought about in connection with means of communication and ways of travel! When I was over in Nashville not so long ago I read something that Andrew Jackson wrote when he was president of the United States in 1828 and 1829. I copied it down. It shows the change that there is now from those days in the matter of travel. He said: "We arrived in Washington last night at ten o'clock in

good health but very much fatigued because we traveled seventy miles in the last two days."

But listen to me! Of all the changes you can think of in this world tonight, or any night, or any day, is the change which the regenerating grace of Christ brings into human lives, when the vicious are made virtuous, when drunkards are made sober, when harlots are made pure, when liars are made truthful, when thieves are made honest, and intellectual skeptics are made humble, when follies are taken out and wisdom put in. Oh, the greatest change you will ever see in this world is the change which the regenerating grace of Christ brings in human lives when foul mouths are made clean—when tongues instead of dripping acid and vinegar, drip with honey; when weak folks in the things of the spirit are made strong in spiritual things for Christ Jesus. What a change, since Jesus came into my heart!

Think now of—

### VIII. THE COMPLAINT—

#### "They Besought Him That He Would Depart."

Notice the complaint! That is one of the sad things we have to think about tonight. Matthew says "And, behold, the whole city came out to meet Jesus: and when they saw him," they invited him away, "they besought him that he would depart out of their coasts." Mark says, "And they began to pray him to depart out of their coasts." Luke says, "Then the whole multitude of the country of the Gadarenes round about besought him to depart from them . . . and he went up into the ship, and returned back again." And He never went back to that country. You had better be careful how you invite Jesus out of your home. He may leave and never come back. You had better be careful how you invite Him out of your community. He might leave and never come back. They asked Him to leave.

They should have deemed it quite an honor to themselves that Jesus made a footprint in their

country, that His eyes looked upon a landscape, and that His voice was heard in the land of the Gadarenes. They should have given Him thanks for relieving their miserable neighbor from this most dreadful malady. But in correction of an unlawful traffic in swine He had destroyed their hogs; and they preferred their sins and their swine to the Saviour of men. "We don't want You," is what they said, "we prefer hogs to your help. We stuff sausages; You save men. We don't want You. Get on out. We want sausage—not the Son of God. We want swine—not a Saviour. We prefer the grunts of hogs to the goodness of God." So they asked Him to go.

Yes, the thorn tree said to the fir tree: "I want no company with you." Pewter said to God's Gold: "Shine no more here. Leave." The

(Continued on page 6)

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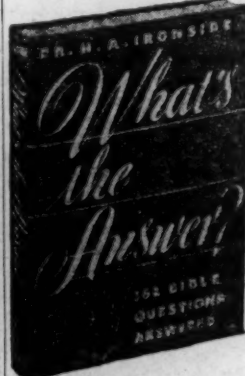
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# The Taming of a Wild Man

(Continued from page 5)

cactus plant said to the rose bush: "Grow not in our garden." The cabbage patch said to the wheat field: "Remove thyself from me." Darkness said to the lamp: "Be gone." Dirt said to the diamond: "Go away." The patient said to the Great Physician: "No medicine or ministry which you have do we desire." Raucous crows, as it were, said to the nightingale: "Sing not in our choir." Soot said to snow: "Go away. I want no association with you." Hell's discord said to Heaven's harmony: "We prefer the fumbling fingers of the paralytic to play upon the organ of our lives, to the fingers of the Master. Get on. Get away from us!" Foulness said to fragrance: "Stay not near me. Be gone."

Isn't that a tragic thing?

Along with this complaint we notice a century-long continuance. What do I mean by that? Long ago these Gadarenes cared more for love of swine than for saving souls. They became their own enemies. They forsook their own mercies. Today there are thousands like them, tragically like them, foolishly like them, wickedly like them. Tell them of the success of missionaries, tell them of the conversion of souls, them of a successful mission at home and abroad; and they hear it with indifference, or they hear it with a sneer. They are not interested in the salvation of souls, and they love nobody who is. They belong to that great company who came out to Jesus and said, "Get away; we don't want You." You know once when Jesus went to Sychar in the land of the Samaritans, they asked Him to stay and He stayed two days. But these folks in the land of the Gadarenes asked Him to leave. With which group do you stand? Which is your attitude, the attitude of the Samaritans who said, "Stay with us," or the Gadarenes who said, "Get away." You have bothered out hogs. You have depleted our herds of swine. We don't want You, thou Son of God! We invite You out. Get gone! Rather and wisely should we say:

"I cannot bear thine absence, Lord;  
My life expires if thou depart;  
But thou, my heart, still near my God,  
And thou, my God, be near my heart."  
Let us note—

## IX. THE CRAVING FOR COMPANIONSHIP — "The Man Besought Him That He Might Be With Him."

The craving for companionship! When Jesus got into the ship this man followed Him, and he said, "I want You to let me go with You. I want to be where You are. I want to be with You." Here he is, crazy no longer, leaving the tombs and saying to Jesus, "I want to be with You, You blessed Son of God. Let me go with You." Here was a deranged man who was now a delighted man. Here was a man once in chains, now charmed with Jesus. There was a power of evil within this man superior to any power of his own, or any human power. Now Jesus has charmed him. Without chains, without fetters, clothed, not naked, he has entered into a new life and comes

to his Liberator praying that he might be with Him. His testimony, if he had put it into the words of a hymn, could have been:

"Tis done, the great transaction's done,

I am my Lord's and He is mine;  
He drew me and I followed on

Charmed to obey the voice divine."

Forget not—

## X. THE COMMISSION—"Return to Thine Own House and Shew How Great Things God Hath Done Unto Thee."

But we must notice hurriedly that Jesus gave him a commission. He said, "No, I must refuse you. You go home—Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." The man went away and published throughout the whole city and the country how great things Jesus had done for him. He missed seeing Jesus open blind eyes, no doubt, by not getting to go with Him. But he opened eyes of others to the wonders of what Christ could do for people. No doubt he missed seeing Jesus make some deaf ears to hear, but he had the joy of knowing that he made many ears give heed to the testimony which he gave to the wonder and to the work of Christ Jesus. What Jesus granted him was more than Jesus denied him. "Whatsoever he saith unto you—do it," is a good command for us to give heed to. And what Jesus denied this converted maniac was much less than what Jesus granted him. He commanded him, "Go home and tell your wife and children. Go home and tell your neighbors. Go home and tell your friends." The great majority of Christ's disciples are not, like Moses, required to guide a nation—not called, as David was, to minister to a great congregation of God's faithful—not elected, as Paul was, to confess Christ before kings, before the capitals of proud empires in the name of Jesus. But Jesus sets before all of us the doors of our own homes. He said to this man, "Go home."

It is a great day when people go home and live like Christians. Some people come to church and bring their devil with them. Then they go home with their friends and take their devil with them. We who are churchgoers should show the fruit of our church-going in our lives. "Go home!" He did not say to go and occupy some parliamentary seat. He said, "Go home." He did not say, "Go and run for the mayorship of Decapolis." He said, "Go home." He did not say, "Go and see if you can get a corner on the hog market." He said, "Go home and tell what great things God hath done for you." Sometimes we are mighty poor Christians in the home. We do not have much testimony in the home. We do not have much testimony in the community. Some of us are about as inept and unskillful in giving testimony in our own homes about the wonders of what Christ has done for us as the bar-

ber was who was shaving a man. He would cut a little piece of skin out of him. Then he would take a little piece of paper, and stick it on his face. He would talk a little bit, cut a little bit more, and then stick another piece of paper on his face. He would cut a little bit more, talk a little bit more, and stick another piece of paper on. When he got through, the man whom he had shaved offered him a dollar bill. The barber started to give him some change. The fellow said, "No, I don't want any change out of the dollar bill. It is worth a dollar to be shaved by such a versatile artist as you are. You are a butcher, and a barber and a wallpaper hanger all in one. Keep the change!"

Sometimes in the fact of our giving such weak testimonies in our homes, in our communities, and with our friends as to the wonder and worth of Christ Jesus, we are something like that man.

Now, think not lightly of—

## XI. THE CIRCUIT—"He Went His Way, and Published Throughout the Whole City How Great Things Jesus Had Done for Him."

Now, I want us to notice the circuit. This man began to go around everywhere. I do not mean around in circles. He made a circuit. "And he departed, and began to publish in Decapolis how great things Jesus had done for him and all men did marvel." He went "throughout the whole city." I think he went in some restaurants. I think he went into some stores. I think he went into some of the banking houses. I think he went down to the stock exchange. I think he went down in the bowling alleys. I think he went to some cabarets. I think he went everywhere and told people how great things God had done for him. Some men, some neighbors, said, "Isn't that the man who used to go naked, the man who would not stay in a house, the man we could not bind with chains? Is that he?"

"Yes, that is he all right. He is not acting as he used to act. He has clothes on. He is acting like a gentleman now. What happened to him?"

"He met Jesus."

He went everywhere in the city telling people what Jesus had done for him. "He began to publish . . ." What does that word publish there really mean? It is a Greek word regularly translated preaching. He went preaching. He did not exhibit any diploma from the Sanhedrin, but he went preaching. He did not exhibit any credentials from among the Pharisees, but he went preaching. He could not say he was the valedictorian of his class, but he went preaching. He did not say that he was a good linguist, but he went preaching. He was not stamped

with the imprint of the schools, but he went in all regions—preaching.

Let me say something to you. That goes to show what a simple kind of thing preaching really is as it was originally conceived and practiced. I do not mean simple in the sense of senselessness or foolishness. Listen, it takes a great deal to make a man a preacher if he knows nothing about Christ. It takes amazingly little to make a man a preacher if he has had Christ cast some devils out of him! He goes about and tells what great things God hath done for him. It was a beautiful circuit, wasn't it? He went everywhere, throughout the whole city and into all the country around about and told what Jesus had done for him.

Now here is the last thing I want to say. I want us to notice two things: First of all, what a sad thing it is when people ask Jesus a way. I am afraid that sometimes pessimistic psychologists and sociologists have invited Jesus out of their realm. I fear statesmen have asked Jesus out of the political sphere. Education, I fear, has sometimes invited Jesus out of its curriculum. And today atheism, infidelity and skepticism characterize many seats of learning. You know that, and I know that. In many of our institutions of higher learning today, both religious and secular, there is too much of man being taught and not enough of God, too much of the material and not enough of the spiritual, too much of today and not enough of tomorrow, too much of time and not enough of eternity.

Dr. Sanders, president of Memphis State College in Memphis, made an address recently to some gathering in our city. Here is what he said: "We teach folks how to be clever, but we do not teach them how to be good. Man is called educated today who goes from kindergarten to a Ph.D. degree, and never read one line or knows one chapter of the Bible." We call that education. But because of education asking Jesus to leave its curriculum, in so many places, today we have skepticism that has blotted and blighted the soul; we have modernism that has cankered and chilled the heart; we have liberalism that goes nowhere so fast that it arrives out of breath, or with hellish hiccoughs. Evolution has caricatured and criticized and changed and cursed and crucified so many theological minds; materialism has smitten and seared and soothed the national conscience; modernistic fancies have been substituted for fundamental facts, because people have asked Jesus away. "Why sayest thou not a word about bringing the King back?"

Now here is the last thing I want to ask you to consider.

Christ has landed on your coast, go forth to meet Him. No matter what your derangement of sin may be, He will set you straight. No matter what foulness of life may have laid hold upon you, He will give you the fragrance of spirituality. No matter what your heartache is, run to meet Jesus. He is Heaven's health for earth's sickness; He is Heaven's hope for earth's despair; He is Heaven's wisdom for earth's craziness; He is Heaven's delight for earth's delirium. Jesus has landed on your coast. His heart is one of love and His hands reach out in blessed invitation for you to come unto Him. Run to meet Him! Run to meet Him with your heartache. Run to meet Him with your sins. Run to meet Him with your weakness. Run to meet Him with your unbelief. Run to meet Him with your devil's delirium. Run to meet Jesus! Until your poor, lisping, stammering tongue lies silent in the grave, if you run to meet Him, it will be filled with His praises. Oh, I beg you to run to meet Jesus now. Meet Him with your needs. And until that blessed day when the pierced hands that opened to you the gates of grace shall open to you the gates of glory, your heart will be filled with gratitude that you did run to meet Him; and your mouth will be filled with praises unto Him who tamed the wild man of Gadara in the long ago. And you, too, can go your way as happy as the man of Gadara, having as your testimony:

"In loving kindness, Jesus came  
My soul in mercy to reclaim,

And from the depths of sin and shame

Thro' grace he lifted me."

PRAYER: "Our Father, bless us together tonight, and if there be one untamed spirit here, one untamed heart, one untamed will, may that one remember that Christ Jesus is on this coast tonight. Oh, may they run to meet Him, knowing that He will supply their needs, forgive their sins, heal their broken hearts and take the bruises and burdens away. We ask it for Christ's sake. Amen"

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## Expansion of Bob Jones College

(Continued from page 1)

WHEREAS even if the college could acquire additional land near its present plant on which to erect enough buildings to relieve the present congestion, it would mean the expenditure of a minimum of one million dollars, and

WHEREAS the College, because it has no room to accommodate them, will turn away next school year more than two thousand talented young people not only from the best families in all sections of American, but from other lands, and

WHEREAS these young people will not only be denied the privilege of receiving their college training in the atmosphere of Christian culture which Bob Jones College offers, but many of them will, no doubt, attend modernistic educational institutions and some of them will probably lose their Christian faith, and

WHEREAS we, the members of the Board of Trustees of Bob Jones College, believe it is God's will for the College to expand and if our Lord should tarry prepare to accommodate in coming years not only hundreds, but thousands of young people who desire the type Christian education, Christian culture, and Christian training which our College offers, and

WHEREAS the Church of God which has its headquarters in Cleveland, and a denomination that believes the Bible is the inspired Word of God, needs the Bob Jones College property for its own expansion program, has offered to buy the College plant for the sum of \$1,500,000 with the understanding that Bob Jones College may occupy the property until it has time to construct a new college plant in some other community,

THEREFORE BE IT RESOLVED, First, that Dr. Bob Jones, Sr., Dr. Bob Jones, Jr., and Mr. R. K. Johnson are appointed an Executive Committee on Expansion and are authorized by this Board to sell the plant of the Bob Jones College to the Church of God, or otherwise to dispose of the said property, in whole or part, as the said Committee may find is best under the circumstances; and the execution of such conveyance, or conveyances, as may be required is hereby authorized.

Second, that the said Executive Committee on Expansion is authorized to select and acquire a location which it considers adequate for the present expansion plans as well as for all future expansion plans as the Lord may lead.

Third, that the said Executive Committee on Expansion is authorized to construct, at the earliest possible moment and proper under the circumstances, a modern, fire-proof College plant, the first unit of which will accommodate a minimum of 3000 students.

Fourth, beginning with the school year 1947-48 that Bob Jones College expand into a Christian university and its name be changed to Bob Jones University.

Fifth, that it is our purpose to make this university a center of the highest academic standards and Christian culture to which carefully-chosen young people will come from all parts of the world and receive their training and from which these trained Christian leaders will go forth to render service to our Lord in all corners of the globe.

Sixth, that the University give special emphasis to the fine arts, the Bible, missions, evangelism, pastoral training, history, journalism, education, Christian Education, theology, international relations, the social sciences, and languages both ancient and modern including some not usually found in a curriculum such as Chinese, Russian, and Arabic.

Seventh, that the University in both its graduate and undergraduate fields continue the practice which Bob Jones College has always followed of offering music,

speech, and art without additional cost above regular academic tuition.

Eighth, that we call upon Christian people everywhere not only to join us in special prayer for the blessings of God upon the plans outlined in these resolutions, but request them to co-operate with us financially in the carrying out of these plans for the glory of the Lord Jesus Christ whom Bob Jones College is sincerely endeavoring to serve.

WHEREAS the Board of Trustees of Bob Jones College has appointed an Executive Committee on Expansion composed of Dr. Bob Jones, Sr., Dr. Bob Jones, Jr., and Mr. R. K. Johnson, and

WHEREAS, a large number of fine cities have invited Bob Jones College to locate its new plant in or near them;

THEREFORE BE IT RESOLVED that the Board of Trustees express its sincere appreciation to the friends in New England for their offer of 1200 acres of land near the city of Boston; to the citizens of Kansas City, who have offered extensive and attractive sites; to Mr. Paul B. Carter of Chattanooga, who has offered the college a tract of land on Lookout Mountain; to the large group of

other friends in the City of Chattanooga, who have offered to purchase for the college in another location in close proximity to the city a site satisfactory to the institution; to the Christian friends in Knoxville, who have offered their co-operation in bringing the college to that city; to the citizens of Hendersonville and Henderson County, North Carolina, for their generous offer; and to those citizens in other communities in all sections of America for their invitations to locate the college in their respective communities and their assurance of cooperation in the event that their community should be selected as the future home of Bob Jones College.

BE IT FURTHER RESOLVED that in the opinion of the Board, of all the invitations that have come in so far, those from Orlando and Asheville appeal most strongly to us, and

BE IT FURTHER RESOLVED that we recommend to the Executive Committee on Expansion that unless a more attractive offer is received from some other city, either Asheville or Orlando be selected as the future site of Bob Jones College and that the Executive Committee on Expansion select whichever of these cities in their minds affords the best spiritual, cultural, and financial support and where building material can be most easily made available.

## Many Finding Christ Through Sword Literature

(Continued from page 1)

18 months' subscription for *The Sword of the Lord*, as I think my time has almost expired, and I do not have a desire to be left without the wonderful Gospel messages. And I hope this will not be too late for me that I will miss any of the messages.

"I wish to advise you that my daughter was saved a week ago Sunday night; almost all by reading *The Sword of the Lord* messages of which gave her the saving knowledge of the Lord Jesus. I ask your prayers that the Lord will give her strength and wisdom that she will be used as an instrument to lead many unsaved to the throne of Grace . . ."

(Signed) Carl C. Jenkins

"March 16, 1946

"Dear Brother Rice:

"Realizing that I am a sinner and believing that Christ died for my sins, I here and now trust Him to forgive all my sins, change my heart and give me everlasting life as He promised to do. I am glad to confess Him as my Saviour and gladly mail this to let you know. Please pray for me and my wife and family. Thanking you from the bottom of my heart."

(Signed) J. McD—

"I picked up your tract, 'What Must I Do To Be Saved?' on the counter of Oriental Cafe, Charlotte, North Carolina. It was the last one. I told the Chinese owner I would bring it back after reading. I read every word to my dear husband. I copied the letter from back page and my husband signed it. I passed it on to a couple sitting next to us in the S and W Cafeteria, Charlotte. She was very nervous and really needs help and prayer. Please send some more of those tracts to the Oriental Cafe, also one to Richmond Flowe, Concord, North Carolina, c/o Mr. Biggers. Tell him it is for the young man who drinks, throws away his money and needs help so much. He will know who to give it to. Would be glad if you would send me some. Thank you and God bless you."

(Signed) Mrs. Blanche McD

Savannah, Georgia

"March 1, 1946

"Dear Brother Rice:

"I, Pvt. B— L. H— . . . Fort Jackson, South Carolina, take this means in writing to you concerning my faith in Jesus Christ as my personal Saviour.

"I can honestly sign this statement concerning same, knowing I'll be judged on how I lived inside of me." (This man was saved after reading the booklet, *Religious But Lost*).

"Tuesday, 12 March 1946

"Dear Brother Rice:

"I had an experience Sunday afternoon which I thought you might be interested in so I am writing you about it. For some months now, another Christian soldier and I have been helping out at a little Filipino church on the south edge of Manila. Sunday morning the other soldier was able to acquire a few copies of your book, *Religious But Lost, or False Hopes of Heaven*, and took them out and gave them to some of the young people of the church. One of the young people who received one of the copies of your book was a brilliant young Filipino, who was one of the best supporters of the meetings, was always good at leading meetings, and could always be called upon for 'prayer.' He even testified at times, leading us to earnestly believe that he was saved."

"Sunday afternoon as I was hurrying past his house to catch a ride back into Manila he came running out of the house, practically in tears, and asked if he could speak with me a few minutes. He told me that he had read your book during the noon hour, and that your gripping message, telling of church members, etc., who were lost and going to Hell, had so struck him that he immediately realized that, though he

had professed to be one, he was actually not a Christian. He was almost broken down completely with the conviction your Spirit-filled message had placed upon his heart, so we went inside his home and opened the Word of God together, reading of the true way of receiving eternal life, and then he made a sincere decision for Christ. His prayer of repentance and acceptance that followed would have thrilled anyone. I sincerely believe that he will become a real powerhouse for the Lord in that church now, and we are praying that some of the other young people who accepted copies of your book will likewise be convicted of their lost condition.

"Sincerely in His service,"

(Signed) Carson Fremont

c/o Postmaster

San Francisco, California

"March 18, 1946

"Dear Brother Rice:

"I would appreciate it greatly if you would send me a few tracts on 'What Must I Do to Be Saved?' I gave the last one I had to my uncle and through its blessed contents he has gloriously been saved. He was one of the wickedest men I ever knew but the Lord took hold of him and saved him. I'm trying to win his estranged wife also . . .

"Sincerely,"

(Signed) Rev. Robert Elkins

Brownwood, Texas

"March 21, 1946

"Dear Brother Rice:

"I received a copy of your little pamphlet, 'What Must I Do to Be Saved?' and received a great blessing from reading it. Although I know the Lord as my Saviour, your little book has helped me to better understand the true meaning of trusting in the Saviour. I love the Lord with all my heart and want to tell you that my husband accepted Christ as his Saviour on Sunday, March 17, and has determined in his heart to live as God wants him to. We are very happy in knowing we are both in His will. We have three little boys and we have started our family altar, which is a great blessing to my husband and my children and I. God has richly blessed us and to Him we give thanks. Brother Rice, your little booklet has meant so much to me that I want others to read it, so I am asking you to send me some copies of it so that I can give it to those who need the Lord. I have loved ones whom I am very much concerned about and would like to see them accept the Saviour. And since you make the plan of salvation so plain in your little book, I know it will help someone else to find the Saviour through reading it. I will be faithful in giving out the books and I believe God can use me in that way, and I will be praying that God will be speaking to hearts as they read the book . . ."

(Signed) Mrs. B— T— Shamokin, Pa.

"Holdrege, Nebraska  
"March 23, 1946

"Dear Dr. Rice:

"I am fifty-four years old, have a wife, a son eighteen, and a daughter sixteen. My oldest boy, twenty, was killed in Germany last summer and it has broken me down. I can't take it. I realize now it is punishment that I

deserve. I have almost no education, never finished any grade in school. My parents were poor and not able to send me to school or church. I started doing man's work at ten and have worked hard and saved all my life; tried to get rich. I have accumulated a small farm home and enough to be comfortable at least as long as I am able to work. I have received most things that I have wished and prayed for, generally to find out that I didn't want them. For instance, I wanted money. My darling boy left me nearly fifteen thousand dollars.

"Dr. Rice, I am a sinner and coward, too attentive to details, doubtful about my ability, and selfish, I guess. Because now when my race is almost run, I want to get right with God. I have broken the third, fourth, eighth and ninth commandments. I am not able to lead in prayer or stand up in church and make a confession. I just don't know any words. I am willing to do anything God wants me to, and I believe that Jesus died for me. I am going to church and study the Bible and learn to be a Christian if I can. Have I got a chance? If and when I am forgiven, will I feel and know it myself? Our minister has said to me, 'Henry, you are all right, I think. Just keep on looking up.'

"Thank you, Dr. Rice. Hoping, but not expecting, to hear from you, I am"

H— G—

Through the years we have gotten out 2,615,308 copies of the little twenty-four page booklet, 'What Must I Do to Be Saved?' which has resulted in about 2400 conversions, as reported to us. We have just placed an order for 400,000 copies more, which should be delivered to our plant in a few weeks. We are having to back order orders for these booklets which will be sent out as soon as the first shipment is made to us.

Our policy through the years has been to spread the booklet as widely as possible, supplying chaplains, jails, missions, and the personal workers with as many copies as they wanted, free, provided the booklets were gotten out as we designated. They cost us about one cent a copy for printing and mailing, but we are glad to send them out free if you will promise to use them as we direct. We send them free only when they are given to those who ask for them, or when they are taken from tract racks voluntarily. They are too expensive to be given away promiscuously. If you want them for that purpose, then you must buy them. Wherever possible, we ask that the booklet be accompanied by a personal word from the giver.

Many are helping with their offerings for the Free Literature Fund for which we are grateful. If you feel this is a worthy cause, and wish to have a part in it, you may send your gift to Free Literature Fund, 214 West Wesley Street, Wheaton, Illinois.

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## "Whosoever Shall Call"

(Continued from page 7)

fession is made unto salvation . . . For whosoever shall call upon the name of the Lord shall be saved."

In a revival meeting out in West Texas there was a man in his forties. He was under deep conviction and had been for several days and nights. He would come with his wife every night to the service. I tried to win him to the Lord. I talked to him, prayed with him, and did everything I knew to do. I came to my last night of the meeting. Standing there he said, "I want to be saved more than anything in the world but I am afraid I do not have faith enough."

I said, "God's Word says, 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved.' Do you believe God raised Christ from the dead?"

He said, "I certainly do."

I said, "That is faith enough to save anybody in the world if you act on it."

He said, "How can you act on it?"

"Why," I said, "It tells you right there. Confess with thy mouth; be-

lieve in your heart; believe that Christ died for your sins, and that God raised Christ from the dead. If Christ had not been what He claimed to be, God would have left Him in the tomb to rot. The fact that God raised Christ from the dead means He was God's Son; was what He claimed to be; that He did come to die for our sins, that He told men the truth, that He is able to save. If you believe Christ was raised from the dead, then you must believe on this other." So I said, "If you believe Jesus Christ arose from the dead, that is faith enough to save anybody in the world if he will act on it. You act on it by confessing Him with your mouth as your own Personal Saviour."

This man saw it and said, "I will do it. And I'm saved too."

Don't make something hard out of it.

Just three or four years ago I saw a grey-haired man in my congregation in Little Rock. I saw him wipe the tears away as I preached that morning. Yet he did not come. Back at the door I was watching for him when he came along. I

stopped him and asked him about his soul and he said he was lost. I said, "Are you going away lost?"

He said, "I am afraid so." But he said, "I want to be saved."

I said, "Wait a minute. Just reason with me a few minutes, will you? Man, do you believe God loves you?"

"I certainly do."

"Do you believe Christ loves you? Do you believe Christ died to save sinners?"

"Yes, I do."

"Do you believe He is able to do it?"

"Yes, I do."

I said, "All right, let's reason a little bit. If God loves the sinner He wants to save him, if Christ loves the sinner enough to die for him certainly He wants to save him. Now, if both Christ and God want to save him, and Christ is able to save him, then what stands between a soul and salvation? Nothing but the sinner's consent."

He saw it and was saved on the spot. That is what God wants; that is all He needs. He does not need your help. He is able to do it. "He is able also to save them to the uttermost that come to God by Him." He does not need your works. He does not need your character to help save you. Come just as you are, sin and all. All

He has ever waited on is your consent. And when you say one eternal "yes" in your heart to God, that minute you are a child of God. "Whosoever shall call on the name of the Lord shall be saved." He simply means by that if you will ask for salvation with a sincere heart, He will give it. Brother, if it is not worth asking for, it is not worth having. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." It is as simple as trusting your own mother to do what she said she would do. Faith is just taking God at His Word. That is all. It is not something mysterious; it is something we exercise everyday. "For whosoever shall call upon the name of the Lord shall be saved."

### A Word From the Editor

You have read this blessed sermon by Dr. Hankins. You know that you need Christ and salvation. To delay is dangerous and wicked. Then will you accept Christ today? Will you turn from your sins and be saved, by depending on Jesus just now to save your soul? If you will, please write us and

I shall be glad to tell Brother Hankins and we will rejoice together. And the editor will be glad to send you a letter of counsel and encouragement, if you will let us know that you have accepted Christ today as your Saviour. Please sign the statement below, if with all your heart you accept Christ today. Then you may copy it on a letter or card, or write in your own words to me telling me the glad news.

Evangelist John R. Rice

The Sword of the Lord  
214 West Wesley  
Wheaton, Illinois

Dear Brother Rice:

I read Dr. Hankins sermon, "Whosoever Will Call." I here and now confess myself a sinner. I repent of my sins and with all my heart I accept Christ as my Saviour. Today I depend on Him for mercy and forgiveness and to give me everlasting life. I mail this to let you know and I shall confess Christ openly and set out to live for Him.

Signed .....

Address .....

Date .....

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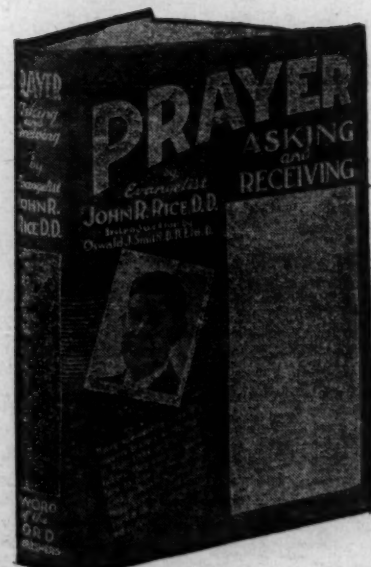
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